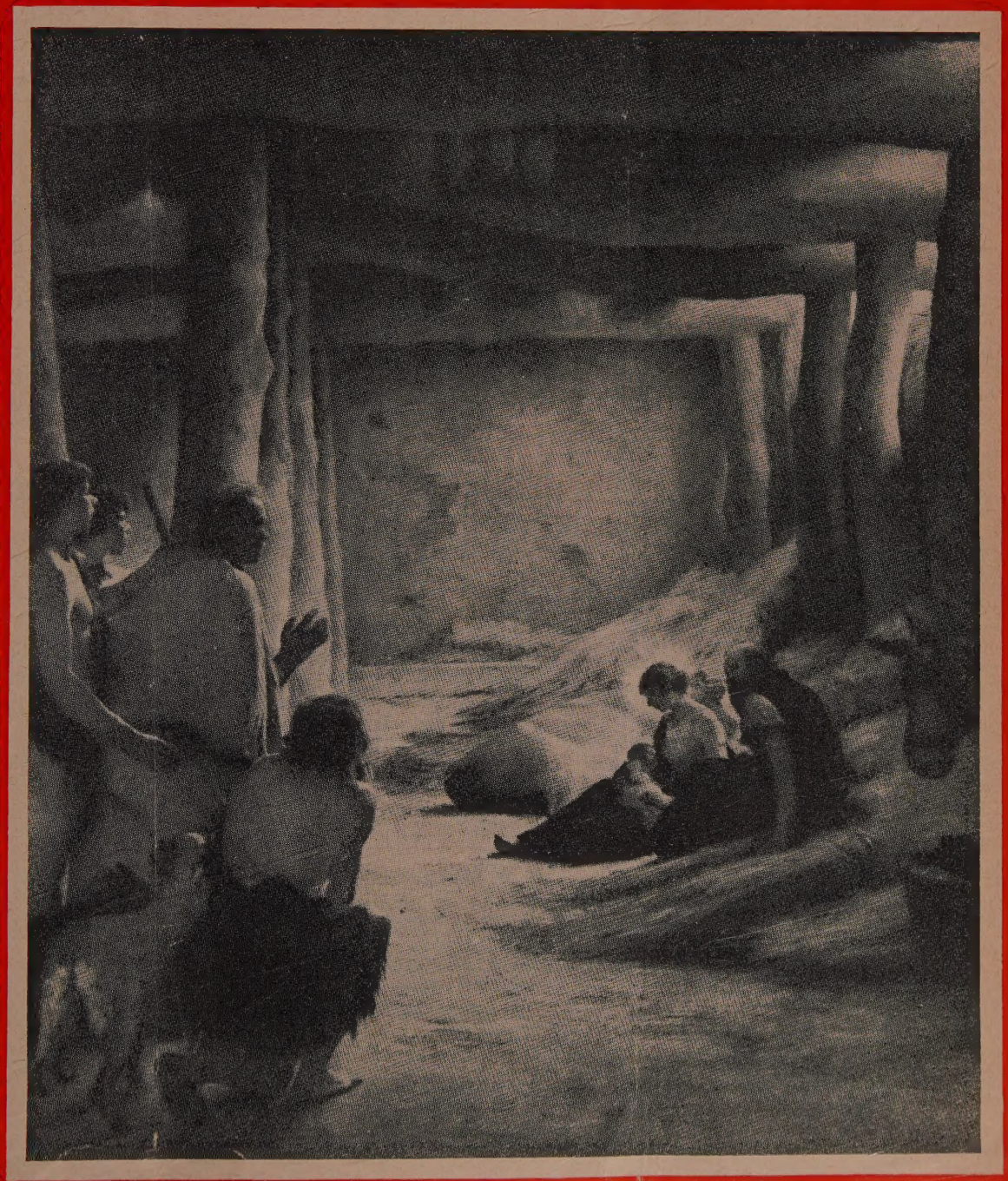
December 21, 1954

The LUTHERAN Witness



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Lerolle — "Arrival of the Shepherds"

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

WHAT'S WRONG WITH CHRISTMAS TODAY?

EDITOR'S NOTE: *Principal Warren H. Helming of Trinity Lutheran School, Marcus, Iowa, where the Rev. John M. Tews is pastor, sent to the* WITNESS *Paula's "unretouched" letter, which she wrote as a composition. She is a sixth-grade pupil at Trinity School.*

Mr. Helming writes: "The thoughts included are not teacher-motivated, but rather a child's evaluation of present-day situations."

Once more the people of the Christian world are in a flurry of Christmas preparation, trying to make themselves and their loved ones have a merry Christmas. By December 25 almost everyone will be completely exhausted and glad when the day is over and the mess of gifts and trees can be cleaned up. What's wrong with that kind of Christmas? How can people who give and receive gifts be so unhappy on the great day; or be happy only until the newness of their gifts wears off?

The world has lost the Christ out of Christmas and therefore lost the true joy and happiness that a Christian knows and feels in his heart. The Christ of Christmas is our Savior and therefore our King. On His birthday we are humbly grateful to God for the gift of His Son and bring gifts of love to our family and friends, and especially to less fortunate people.

A believing child prepares for his Savior's birthday by repenting and asking the Holy Spirit to increase his faith and make his heart ready to receive the Baby Jesus as the one and only Savior.

If every person in this country would get ready for the holiday season in this way, there would be no mad rushing about to buy many gifts, to try to outdo everyone else in Christmas preparations. There would be no big headaches, no last-minute dash for a gift for someone from whom you expected no gift.

I as a Christian child can help put Christ back into Christmas by making use of this Advent season to prepare for my Savior's birthday. I can help others by praying the Holy Spirit to enter their hearts and make it a true, happy "Merry Christmas" for everyone.

Marcus, Iowa — PAULA DORR

"EDIFICATION"

What edification was derived from reading in the November 9 WITNESS the brief report of the Southern California District convention, especially the Rev. Carl Walter Berner's essay!

Chicago, Ill. — MRS. V. HANSMANN

MISSION AT THE CHURCH DOOR

We are made very much aware of missions. We have mission leagues, mission festivals, mission offerings, and mission Sundays. But participation in these activities alone does not make a mission-minded church. . . .

What good are our mission boards, visiting committees, or publicity programs if, when the prospective member visits church, he is treated coldly, almost as a usurper, an intruder into the "club"?

When you attend services, you have a great responsibility. If you don't know the person you see there, introduce yourself afterward. If it's an old member, you ought to become acquainted. If it's a visitor, you may help keep him for Christ. How often has a smiling, sincere welcome brought another faithful member into God's family! O Christian, let no person leave your Sunday service able to say with hollow conviction, "No man cared for my soul."

Carmichael, Calif. — MRS. W. C. GOINES

"NOT A THING IN THE SOUTH"

We have enjoyed the October 26 LUTHERAN WITNESS very much, especially "Synod's Higher Schools." We noticed the location of these colleges and seminaries: North and Middle West, West, and Southwest, but not a thing in the South.

Florida is one of the fastest growing states, and under the mission and church-extension program, we are growing rapidly, but what about our young people who are going out into the world?

Although our daughter expects to enter St. John's College in Winfield, Kans., next year, what about her friend? She is a Southern girl, who feels she cannot afford the clothes it takes for northern climate, and her folks cannot help her very much.

Would there be any possibility of getting a college, seminary, or hospital in the South?

Lakeland, Fla. — MRS. E. F. SCHALLER

"BEAUTIFUL PLANT" — PORTI

I'd like to quote a statement m our campus by Jesse Bogue, nationa utive secretary of the Junior Colle sociation. Stressing the growth junior college movement throughc nation, Mr. Bogue outlined the p of both public and private junior c

In his comments about private colleges, Mr. Bogue described one he had just visited. "If there wer a beautiful plant, that was it," h continuing to emphasize that the c needs were of a specific nature ar this particular private institutio doing an outstanding job of fulfill objectives. The college was loca Portland, Oreg., he said, elaboratir it was "Concordia College, a privat tution operated by The Lutheran — Missouri Synod."

As a member of Good Shephe theran Church in Inglewood, Calif naturally proud to note that of junior colleges in America this o exemplified before our faculty o than 120.

W. A. KAMRATH
Co-ordinator, Public Re
El Camino College

Manhattan Beach, Calif.

RESOLUTION OF THANK

Dear Doctor Behnken:

The Evangelical Lutheran (O theran, "Breslau" Synod) Churc sembled for its 25th convention in October 12—15, 1954, sends hearty ings and best wishes to its brethrer faith, The Lutheran Church — M Synod.

The church thanks her sister Sy all sacrifices and help which in stress and anxiety provided rel strengthening of faith. May the eternal mercies graciously rewar manifold demonstrations of love by true His promise: "Cast thy bre the waters; for thou shalt find many days."

A. BRACHMANN, *Superin*

In the name and by the order o *Praesidium* of the 25th General S of the Ev. Lutheran (Old Luthe Church

Berlin, October 15, 1954

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Direct all correspondence on business matters and changes of address of subscribers to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

All articles, church news, announcemer uaries, poems intended for publicatio paper, all books for review, and all correspondence should be addressed to torial Office, 801 De Mun Ave., St. Lou

All reports of ordinations, installations tions, anniversaries, and changes of a pastors and teachers should be sent to tistical Bureau, Lutheran Building, 2 Broadway, St. Louis 2, Mo.

Much of our news is received from News Service, the News Bureau of the Lutheran Council, and our Departmen lic Relations.

PRINTE

EDITORIAL STAFF
Lorenz F. Blankenbuehler, Editor

ASSOCIATE EDITORS

Victor Bartling — Alfred von Rohr Sauer
Otto E. Sohn — Paul G. Stephan
Lewis C. Niemoeller — John M. Runge

Harriet E. Schwenk, Assistant to the Editor

THE LUTHERAN WITNESS, December 21, 1954, Vol. LXXIII, No. 26

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.5 strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for m special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

From a Corner to the World

By GEORGE W. HOYER

Professor of Homiletics,
Concordia Seminary, St. Louis, Mo.

Tintoretto, "Adoration of the Magi"

COURTESY, LIBRARY, CITY ART MUSEUM OF ST. LOUIS

n the eve of our Lord's birth, time disappears and eternity occupies our world. As all the longing of *re Christ* is answered in joy *anno ini*, the laws and the importance hronology and time vanish. In t we stand in the stable shadows. the faithful, all the saints, here l with us in adoration. St. Paul is and a great cloud of witnesses were present on Calvary's hill or have since beheld the Lord of all e Sacrament and the Word. Christ Savior is born!

entiles, too, and kings have come e brightness of His rising. Festus King Agrippa are here and Pon- Pilate, gazing at Bethlehem's im- nt manger. The terrible wisdom ernity surrounds them now, and know that the Son of God is born, ld!

"In a Corner"

estus and King Agrippa remem- vords that will be spoken by Saint when time begins again and years vene: "The king knoweth these s. . . . I am persuaded that none ese things are hidden from him; his thing was not done in a corner" s 26:26).

et tonight we see the beginning of — in a corner! Nor is it a par- rly prepossessing corner. The and the donkey have called it . Sheep and oxen have claimed it s. Yet now it is the home of the of God. It was never what one d call a bright corner; when the 's sun went down, night and gloom d into that corner. Yet now it is t with the warmth and glow of en's love — for a greater Son has down — this, indeed, really *God's*

For All People

e Savior in a manger in the cor- vas ever meant for all the world. ks be to God that His Son did not n that corner but went out to be avior of all the world, to be the tiation for our sins, and not for nly, but for the sins of the whole ! The things He did for us in His and dying were not done in a r — and now all the corners of the earth, and this holy corner of life in which we stand, resound with praise to the King of angels.

In Many Tongues

Watch Pilate now. In his hands he carries the title that will be "what he has written," the sign which will later be carried to Golgotha. With hands more gentle in fancy than they were in fact, he lays it on the straw of this manger in a corner. "Jesus of Nazareth, the King of the Jews." It is written in Hebrew and Greek and Latin. Now even Pilate realizes the significance of these many tongues, for when eternity comes upon a man, he *knows* that this is indeed a King for *all* people.

Hold this imagined dream in thought before this hour passes and time is upon us again. Kneel here at the holy corner and see the sign in Hebrew and Greek and Latin. We know that He has come for all people and tongues. Oh, but do we hear the messages that come in different tongues with the voice of God from out this place?

The Tongue of Law

It was written in Hebrew — and there comes the voice of God in warning, in law, in admonition. As heartwarming and beautiful as is the picture of the holy Child in the lowly manger, it is a terrible reminder of the sin of man that caused it all. Because our reputation is so bad before God, Jesus makes Himself of no reputation. He puts aside the use of His power and becomes obedient unto death, even the death of the cross.

The wood of the manger will not always cradle Him. It will be fashioned into the wood of His cross. This corner, crowded with the adoring shepherds and the warmth of love, will be replaced with the chill winds of Calvary and the loneliness of the forsaken of God.

This beginning in a corner is caused by the sin of the world. The evil of the world begins with the evil in our hearts. For our sin Christ was born.

Hear this voice from the manger as you behold His glory. Kneel to repent as you kneel to adore.

The Tongue of Love

The sign of Pilate is written also in Greek. From this manger comes a revelation of God beyond the highest Greek philosophy, the revelation of a God who loves past all understanding. The God whom the wisest of the world had worshiped in ignorance is now revealed. Better than could have ever been expected, more gracious than any could have hoped, this is a God who *is* love. While we were yet sinners, God loved us and gave Himself for us in Jesus Christ, the eternal Son.

Hear this voice. The love of God, so visible in the manger to those who will see and believe, is waiting to be recognized and accepted in your life. God is blessing you *now* with His love. So you have troubles, sorrows; people are cruel; prices are going higher, and your children need new clothing; the danger of a crippling accident or a horrible war is always over you — shall these separate you from the love of Christ?

Blessed Mary was weary, Saint Joseph was worried about a new baby in the drafts and dirt of the stable, Mr. Innkeeper felt responsible, but what could he do? The cancerous and the paralyzed, the blind and the worn-out aged were lying in many beds of the city around the stable area. But their Strength, their Problem Solver,

(Continued on page 12)

CHURCH-CRAFT FROM EWING GALLOWAY

"No room in the inn"

The Innkeeper Returns

By EDWARD H. IMME

Pastor, St. John's Church, Palmer, Alaska

Ah, Rachel, thirty years have passed
And time has spun a canopy
Of dusk across the memory
Since we beheld our homeland last.

But look! The city lies ahead.
Time slips. The heart casts off the veil.
Familiar sights and sounds assail
Us like old friends with arms outspread.

We'll sabbath in Jerusalem,
We'll stand on Jordan's banks again
And see that little village inn
We used to keep in Bethlehem.

Remember how our hearts did swell
At tales we heard along the way
Concerning One of whom they say
That He is Christ, Immanuel?

And how He mends the broken heart,
Forgives all sins, restores the blind
To sight, sets free the haunted mind
And teaches faith and love's sweet art.

And then, the strangest thing of all:
This Mighty One was born, they said,
In Bethlehem. His cradle bed
A manger sheltered in a stall.

O Rachel — could it have been —
It must have been — OUR INN that night!
That girl — so frail — so pale with fright —
We had no room to take them in.

Your heart went out to them, Rachel.
You found a robe; you made me clear
The stall. You heard, while listening near,
The first thin cry of IMMANUEL.

That was a raw and ugly night.
The inn was crowded. Tempers flared.
Tired nerves drew taut, and no man cared
A farthing for another's plight.

And then there came a little Child,
And peace fell like a bird wing, soft
And soothing on each heart, and oft
That night I saw how people smiled.

The shepherds came adoring there.
Remember, Dear? They first inquired
So shyly, then they spoke of choired
Angels in the upper air.

That splendid Star, straight overhead.
We stood in wonder, looking up,
Drank glory from a silver cup
While wiser men knelt by His bed.

I know that it was He. The One
They spoke of, Israel's Messiah,
Born, as foretold by old Micaiah,
In Bethlehem, God's only Son.

Had we but known we might have moved
That vulgar Antiochian boor
To give them room. Yet I'm not sure
His gentle heart would have approved.

It was His choice. They say He shares
The humble good of simple folk
And consecrates the poor man's yoke.
His only home the robe He wears.

We'll find Him in some city street
And make amends. We've so much
Than straw to give Him now. We'
Atoning treasures at His feet.

I'll grant a fortune to His cause.
But look! On that high hill! The
Some criminal paying for his wro
See there, upon the middle cross?

That Name! Flung skyward from
Of hate. "If Thou be Christ, the S
Of God, come down!" Is this the G
We seek? Oh, hear the taunts! 'Tis

How can this be? Would men dea
With Bethlehem's Babe and crucif
Him whom the angels sang on high
Must hate extinguish Love's warm

And yet, behold His eyes, His face
No answering hatred. Only love
Forgiving, streaming from above.
God's fountain of redeeming grace

Breaks through Messiah's wounds
A sin-fouled race. The Gift of Go
Here offered in atoning blood,
Is Life to all who but believe.

And while the murderous tide yet
God answers with a sweeter sound
"Forgiveness here." Let it resoun
In songs and carols down the ages

Come, Rachel, let us kneel before
Our pierced Messiah. Lo, we bring
Two hearts redeemed and made to
Thy praise, O Christ, forevermore

Toiling Joseph Mutes His Tools"

ıg Joseph mutes his tools;
, weaving, stills her loom.
must go to David's town;
ır's order has renown.

ugh crag and cliff they thread their
ay
Judah's hills and plains,
the ploughing, sowing, grinding,
ing, treading, getting, gaining.

your toils, unload your burdens,
e life's blinding maze and strain.
e to Bethl'hem's crèche of hay,
rate Christ's Natal Day.

MRS. LUTHER A. SCHUESSLER

Little Stranger

Coming down in David's town
On a Christmas Day,
Once a little Child was born
In a lowly way.
Little Stranger in a manger,
What has brought You here?
Child of Mary, Child of glory,
Heaven seems so near.

Angels sing and praises bring
To the Lord of heaven,
Who tonight brings us the light,
Peace with sins forgiven.
By His birth He comes to earth
Our good Friend to be,
Comes to help us, comes to save us,
And to make us free.

Here is love from God above
For this world of sin;
What His Son for us has done
Makes us pure within.
He comes from the Father's home,
Takes us home again;
Joys of heaven there are given
To the sons of men.

Jesus, Child of Mary mild,
On your bed of hay,
Go alone — Your love unknown —
On Your thorny way;
Go to know this sin and woe
On a cross for me —
I will love You, I will trust You,
And live eternally.

W. F. BECK

Christmastide

Blissful, glorious Christmastide!
God today is magnified.
Peace, good will to men is given.
Jesus comes to earth from heaven.
Hark, the angels in the sky
Worship Him with songs on high.

Blissful, glorious Christmastide!
Tell the story far and wide!
Sing, oh, sing this happy day,
Jesus came to take away
All our sins to give us peace
That will never, never cease.

MARIE C. TURK

The children of Pastor and Mrs. Robert Mittelstaedt, Tujunga, Calif.

Oh, Come, Let Us Adore Him!

Christmas Echoes

There was no stir in old Jerusalem,
No royal herald's trumpet sound,
While in the heart of Bethlehem
The Holy Child was truly found.

They spread no garlands in the hall
For Herod's men in pomp and show,
But shepherds made a festival
And toiled amid its afterglow.

With them the angels in the light
Made loud and clear antiphonies
To lift their hearts from terror's night
And trumpet forth their melodies.

Awake, O heart, with your reply!
Rejoice, my soul! His praise declare!
The King is born! The Lord is nigh!
The riches of His kingdom share!

WALDEMAR B. STREUFERT

The Beggar's Christmas

Unsheltered like the final leaf
On autumn twigs, in ugly cold,
He presses on the windowpane
To hear the joyful hymn of old.
Then, worship ended, mighty doors
Release the voices to the night;
Their greetings warm each festive soul
And fill the beggar's face with light.
When all had gone, the pastor touched
The beggar's cold and trembling arm.
Ashamed to stay, afraid to leave,
The beggar pleads: "I mean no harm!"
He stayed and found the holy Child,
Who made him white as Christmas snow.
Like him, O Christ Child, take us in
And let us in Thy merits glow!

WALDEMAR B. STREUFERT

Christmas Afterglow

On a dark night, long years ago,
As weary shepherds watched the glow
Of myriad stars, a wondrous Light
From heaven, pure and dazzling bright,
The stars outshining, did appear.
And as the shepherds' awe and fear
Were banished, when the angel brought
The tidings glad they long had sought:
"Fear not! To you is born this day
In David's town, upon the hay,
A Savior, Christ the Lord!" and then
"Glory to God and peace to men!"
Th' angelic choir did proclaim —
They hastened on to Bethlehem
And found the Child, the only Light
That radiates in sin's dark night
The peace and joy of sin forgiven
And leads the way of life in heaven!
And as they worshiped in that stall
The lowly Babe, yet Lord of all,
They humbly to their flocks returned
With His reflected Light, which burned
In them, so that they noised abroad
The tidings and gave praise to God!

So we, this holy Christmas Day
Unto God's temple came to pray;
The quiet hush, the calm and peace
Bade earthborn cares and sorrows cease.
We heard the angels' joyful song
And through the darkness went along
With those poor shepherds, till we found
The Light of Lights! Myst'ry profound —
The Word, by whom all things were made,
Made flesh and in a manger laid.
With reverent joy we worshiped, too,
The Christ Child and received anew
His peace and blessing. (Ah! that we
Might linger there, that Light to see!)
But, like the shepherds, we returned
Unto our daily tasks and learned
That as He is the world's true Light
His followers He makes strong in might.
"Ye are the light," He said, and we
Must shine for Him where'er we be!

Long after the flames on the candles shall cease
And the symbolic lights of the Christmas trees,
May each heart reflect, throughout the New Year
The true Christian faith, love, peace, and good cheer!

EDITH E. FISCHER

YOUR SYNOD

THE PRESIDENT

"Thank God! We are still together," the sainted Dr. F. Pfotenhauer used to say when he returned from strenuous meetings between officials and theologians of the Wisconsin Synod and the Missouri Synod when differences had arisen on the doctrine of the church and the ministry.

"Thank God! We are still together." These words filled many hearts and were uttered by many lips when the report of the recessed meeting of the Synodical Conference held in First St. Paul Lutheran Church, Chicago, Ill., reached them. While the outcome of the meeting may not have been to everyone's satisfaction, it afforded cause for gratitude to God for having averted the dissolution of the Synodical Conference.

There were those who hoped that the dissolution of the Synodical Conference would take place. Under date of November 9, 1954, one of our consecrated pastors wrote me: "This afternoon I spoke to a . . . man who intimated that they would be only too glad to see our ways part." The man to whom he referred does not belong to the Synodical Conference.

However, there were many in all the synods of the Synodical Conference who prayed very fervently that this terrible tragedy might be averted. Letters clearly showed that many were much concerned about it. Our brethren in the Free Churches in Europe and also our brethren in Australia wrote that they were praying earnestly that God might graciously prevent it. A special letter from one of the leaders in Germany arrived during the convention which contained these words: "You know that practically our whole work in Germany and at other places will be morally wrecked if the Synodical Conference is wrecked. May God prevent it. We are all on our knees this week. . . ."

Undoubtedly the opening service, during which the Rev. Edgar Hoenecke, Plymouth, Mich., delivered the sermon on Ephesians 4:1-6 did much to convince the delegates that we must earnestly endeavor to keep the unity of the Spirit in the bond of peace. He came to grips with the tense situation and gave all present much to take home.

There were some tense moments during the convention. It could hardly be otherwise, for it is evident that there are certain issues on which there are rather sharp differences. These involve as we were told, "the *Common Confession,* joint prayer, scouting, chaplaincy, the communion agreement with the National Lutheran Council, co-operation with unorthodox church bodies in matters clearly not in the field of externals."

While not all the articles of the *Common Confession* were discussed, it again became apparent that the objection to this document is not that it contains false doctrine, but rather that it is not adequate as a settlement of past differences with the American Lutheran Church. The *Common Confession* Part I was adopted at the 1950 convention in Milwaukee. Action on Part II could not be taken at the 1953 convention in Houston because our people had not had sufficient time for careful and thorough study of it. The American Lutheran Church adopted Part I in 1950 and Part II in 1954. Part II contains statements on Lutheran Church Life and Practice as well as a number of requested clarifications of doctrinal statements in Part I. Representatives of our Synod held that the mere charges of inadequacy against the *Common Confession* (there were no documented charges of false doctrine) do not furnish a sufficient and justifiable reason before God to dissolve the Synodical Conference. We hold that members of the Synodical Conference, all of whom confess Holy Scripture to be the verbally inspired and hence infallible Word of God, should get together in official meetings, in intersynodical pastoral conferences, and especially at the grass roots, to discuss and settle the charges of inadequacy.

After lengthy discussion the resolution was adopted, "That we request The Lutheran Church — Missouri Synod not to use the *Common Confession* as a functioning union document without, however, passing judgment pro or con on the doctrinal content of the *Common Confession* by this convention." There were some dissenting votes.

Since the American Lutheran Church has taken action to merge with the Evangelical Lutheran Church (Norwegian), the United Evangelical Lutheran Church (Danish), and the Lutheran Free Church (the merger, however, has not as yet been effected), the *Common Confession* becomes a document which is set aside. If the merger becomes a reality, there will no longer be an American Lutheran Church. There will be a new church body with which our Synod has had no negotiations.

What about the future? Only God knows what it will bring. As to the immediate future in the Synodical Conference, the convention decided "That in the meantime the issues which disturb the unity of the Synodical Conference be thoroughly discussed and considered on the basis of God's Word and that we to this end suggest that these matters be studied by the constituent synods and in (1) joint meetings of the theological faculties, (2) mixed pastoral conferences, (3) other smaller gr and (4) the sessions of the conve of the Synodical Conference."

We firmly believe that we sha perience wonderful results if we carry out especially the first three posals faithfully and conscientiously if the issues will be discussed a tween brethren, as between people all subscribe wholeheartedly to Word, and if this be done in a of meekness and Christian love a furthermore, we implore God's Spirit to guide us in these discus

To carry out these resolutions convention, furthermore, requests presidents of the constituent syno appoint, as soon as feasible after convention, committees on Do and/or Practice with equal repre tion from each constituent synod the purpose of studying "such are Doctrine and/or Practice as need fication and settlement among us."

As to the more distant future convention resolved, "That we re fully petition the four constituent s to agree to act in unison in any po future discussions with other c bodies, and that we to this end pe each individual body of the Sync Conference to appoint or elect a s ing Unity or Doctrinal Committee to instruct these committees to pa pate in such discussions as a Sync Conference unit, in order that each mittee can report back to its c body on the development or pro if any, of such discussions." All was done on the basis of Article the Synodical Conference Constit which states among other things t purpose of the Synodical Conferen "to strive for true unity in doctrin practice among Lutheran church bo We shall certainly appoint such a mittee as mentioned in the resol In fact, according to a synodical lution our Committee on Doctrinal is our committee for that purpose.

But what about the other which were debated, such as prayer, scouting, chaplaincy, etc.? of these will be glossed over. They are to be studied in the light of Scri

Unquestionably the members o Synod must realize that the Lut Church is passing through a very ical period. This holds true also Synodical Conference. Everyone must be led to realize that unity precious gift of God. Only God give it. Only God can preserve it. every member of our church earnestly, fervently, regularly, that may preserve His gift of unity for u

JOHN W. BEHNKEN

The Psalter

Peace From Above

alm 29:11: "The Lord will bless eople with peace."

ace a lost art? It might almost m so, as the spirit of intolerance ppression continues to stalk the n this "cold war" era. But into istressful, weary world comes the spirit of the Prince of Peace ure the children of men that is not a fantasy, not a delusion, ghost of bygone days nevermore recaptured; but that peace — n this grim and anxious Today the most real and precious re of the human soul.

r at Christmas we hear again geless song of the angels over hem's fields: "Glory to God in ghest, and on earth peace, good ward men." And perhaps the act that we must again this year ate Christmas in a world faced ncertainty and bent on atomic ction will cause us to hear a bit clearly the angels' melody of and to understand a bit more the promise of the Psalmist: Lord will bless His people with " That blessing is ours alone gh Christ, the Prince of Peace. r the peace He brought to man- hat first Christmas morning and He has bestowed on His fol- through the ages of time is material, earthly peace, but a al, heavenly peace; not a peace e body, but a peace for the soul; peace for any short and limited on of time, but a peace that will all eternity; not a peace depen- pon the whims and ambitions of y rulers, but a peace guaranteed e solemn pledge of a sovereign not a peace contracted by any ound alliance, but a peace shed between God and man and in the blood that flowed on Cal- That is the peace of heart and nd conscience that assures us e are the children of God; that enables us to rise above the s and trials of life. That is the concerning which Christ Him- eclared: "Peace I leave with My peace I give unto you." at is the peace of which the mas angels sang. That is the of which Christ has become the . That is the peace of which the st spoke: the blessing of God. d that is the peace which, in d of tears and worry and hate, ake us strong and sure and glad.

THOMAS COATES

And Jesus Said

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

MATT. 22:30

What is our mental picture of heaven? We love the hymn "Jerusalem, Thou City Fair and High, Would God I Were in Thee!" It is based on one of the most beautiful passages in the Scriptures, Rev. 21:2, 11 f., and paints in gorgeous colors the abode of God's children when the present world has passed away. In the word before us our Savior Himself draws aside for a second the curtain which hides the blissful future from our mortal eyes.

There are two thoughts which He expresses. First: In the life in heaven there will be no marriages. He does not say that husband and wife who have jointly traveled the narrow way that leads to heaven will not know each other yonder. But He says that conditions in that world of joy and happiness will be altogether different. Marriages will no longer take place. The fact that one woman had seven husbands on earth will not at all interfere with her or their happiness. From our point of view it is difficult to visualize relationships or conditions where everything that pertains to marriage will no longer be significant.

To make the indistinct picture more clear to us, Jesus expresses a second thought. He places before His hearers a comparison. Apt comparisons are always helpful. Even they may not answer every question that comes to our mind, but they can at least assist us in arriving at some adequate notions. In the resurrection the believers will be as angels of God in heaven, says the Master. What is the point of comparison? Since the matter of marriage had been injected, it is clear that Jesus wishes to make us think of angels as beings that are not married. Throughout the Scriptures there is nothing that would lead us to entertain a different view about them. Of course, they are spirits; they do not have bodies like those of us mortals, but that is not the point here. Are they happy? There can be no doubt about it. In thinking of our condition in heaven we then must conceive of ourselves as having the nature of holy, sinless angels, for whom the highest pleasure and satisfaction is to see God and to serve Him. This is one thought about heaven of which we can be sure.

WILLIAM F. ARNDT

The Lord's Prayer

"Forgive Us . . ."

Paul said: "I am the chief of sinners."

Luther called himself the chief of sinners: "When a man like me comes to know the plague of his own heart, he is not only miserable — he is absolute misery itself; he is not only sinful — he is absolute sin itself."

Bunyan titled his autobiography: "Grace Abounding to John Bunyan, the Chief of Sinners. Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

Paul and Luther and Bunyan were not of the scum of the earth. Better men than these three scarcely lived. How, then, could they think themselves such scarlet sinners?

Old Jeremy Taylor has the answer: "The highest flames are the most tremulous." The further Christians advance in holiness, the more genuinely they hate themselves for their natural rottenness. The greater the saint, the more delicate his sensitivity to sin and to the exceeding sinfulness of sin.

Here lies the deep reason why we are the poor pray-ers of the Fifth Petition that we are; why we can say the solemn words without a tear or tremor; why we can let the "Forgive us" run over our lips as if we are asking for little or nothing; why we can at times turn the "As we forgive" into self-condemnation by nursing a grudge in a selfrighteous and unforgiving heart: *we lack a well-developed sensitivity to sin.*

That raises the important question: Where can I acquire a keen sensitivity to sin?

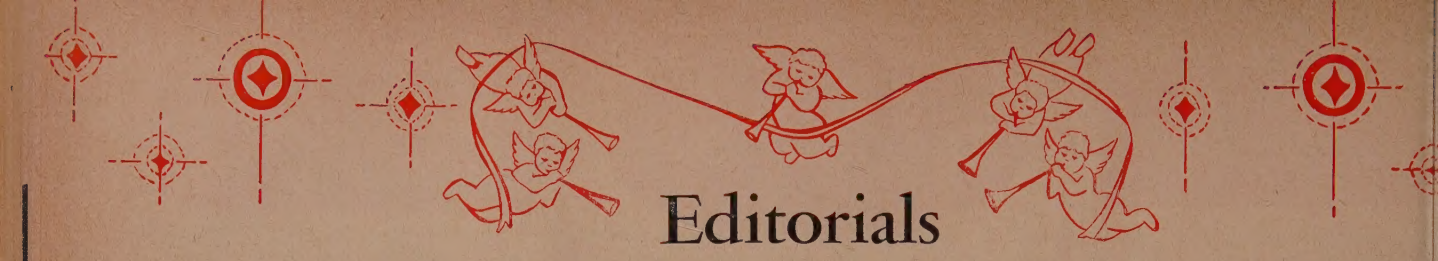
It is found at one place, and one place only. I mean the place where such men as Paul and Luther and Bunyan lived.

Thomas Kelly, in his popular Lenten hymn points to it:

Ye who think of sin but lightly
Nor suppose the evil great
Here may view its nature rightly,
Here its guilt may estimate.
Mark the Sacrifice appointed,
See who bears the awful load;
'Tis the WORD, the LORD'S ANOINTED,
Son of Man, and Son of God.
(*L. H.* No. 153)

There live, *there* pray your daily Fifth Petition, and you will pray it with increasing sensitivity and faith and love.

OSWALD RIESS



Editorials

Christmas Giving

A family gathering in a Christian home on Christmas Eve is a delightful scene. Decorations adorn the house, a lighted tree spreads a cheery glow, and an atmosphere of expectancy pervades the room. Under the tree are heaps of parcels, wrapped in tissue and tied with yards of ribbon. As the untying of knots and the unfolding of wrappings proceed, exclamations of surprise and joy can be heard on all sides. There are emotions in the hearts of the givers and in the hearts of those who receive gifts.

Christmas is children's day; they seem to feel that at Christmas time the world belongs to them. Their eyes sparkle as they catch a glimpse of a toy through a tear in the wrapping. They know the gifts they are receiving are tokens of affection, gifts from hearts that express love.

Long ago another parcel was delivered at Christmas time as a present to a sinful world. The greatest of all Christmas gifts came into this world wrapped in swaddling clothes. Into this parcel of Bethlehem God has wrapped all the blessings and happiness contained in His plan of salvation.

As Christians we know that the gifts we are giving and receiving are echoes of God's gracious love in the gift of His Son. Let us, then, in return, give God the best gift in our power, our heart's supreme love.

Christmas or Christmus?

The teacher had trouble teaching little Johnny to spell Christmas with an "a" and not with a "u." Perhaps Johnny thought of Christmas as a glorious muss and not as a mass, a festival of Christ. From the manner many celebrate December 25 we might well conclude that Christmas is a muss, a time of disarray and disorder.

The materialistic emphasis which the world places on Christmas — the mad rush of shopping, the gorging on food, the frequent excessive drinking, the appeal to buy, the desire to get, the parties — seems to justify Johnny's spelling.

That this ought not to be, all agree. We can set the proper example by avoiding such practices and by emphasizing the Christ side of Christmas — the services, the caroling to shut-ins, the gifts to the less fortunate, the Christian symbolism of the Christmas customs.

Bethlehem's Babe and You

A Babe was born in Bethlehem many years ago. He came in great poverty. He owned no real estate. He had no bank account. Nor did He write books or paint pictures or compose music. He raised no army. He conquered no kingdom. He was ridiculed and rejected by the great and mighty of His day and died the death of a criminal. Yet He revolutionized the entire civilized world. Multitudes have lived and died triumphantly by the power of their faith in Him and acceptance of the doctrines which He preached.

He came to save you from your sins. What will you do with this Babe that was called the Christ?

And on Earth Peace

Nothing in this world, or the next, can be compa horror with the withdrawal of God from man. It i the perdition of body and soul, hell itself. When presence is lost, every power in our soul rises in

How much of the unhappiness and anxiety an for psychiatric care is the result of being "out wit only our Lord knows. We can only say that bein with God" brings discord in our hearts and minds an

Men have devised various types of therapy, or H for the discord in human minds and lives. Art, science, the engagements of daily business, may p a momentary stillness and a sense of harmony. The of Christmas hymns and listening to Christmas mus bring quiet for a moment even to the distressed unb

However, the true source of real peace of mi peace in the world is still the Babe of Bethlehem. receive anew the God-Man Jesus Christ as our A ment, we shall have God with us and God's peace As we bring that same Jesus to others, we bring tha peace of God to them. To a world that knows little Gods' Christmas gift is the Christ, the Physician bodies and souls and minds.

Your Child and God's Child

In Bethlehem a Baby's soft curled hands held their dimpled grasp the hope of all the world, a hope upon a life to be lived and a death to be suffered.

Those dimpled hands ere long came to know t of the carpenter's plane. Those hands for three shor were stretched out to heal the blind, the lame, the si sin-burdened. Those hands, convulsed in pain, were to a cross, where the Innocent died to redeem the Those hands — our Savior's hands — are still outst to offer to all the peace, love, joy, and hope of His kingdom. Have you placed your hand in His?

Your baby's hands are soft and dimpled, too. tiny hands are outstretched to you, the parent, for gu and for help. Take that tiny hand in yours, and lea precious child to the Babe of Bethlehem. Then plac child's hand in faith into the hand of his Redeeme hand in the hand of his Redeemer, one hand in your child will be led along the path leading to life.

Ere long your child will drop your hand to ma own way in the world. If you have placed your hand into the hand of the Child of Bethlehem, the well, for the Christ of Christmas said: "I am the W Truth, and the Life." He will lead your child thro the perplexing paths of life. He will lead him throu golden gates of the eternal city into the presence Father Almighty. There, the journey ended, you and you will join with the angels in the "Gloria," n of Bethlehem, but also of Heaven: "Blessing and glo wisdom and thanksgiving and honor and power and be unto our God forever and ever." — A. J. Buel Editor, Northwest Edition of the Lutheran Witness.

All About Christmas

The following selections are taken from the book "All t Christmas," by Maymie R. Krythe, Harper & Brothers, York, 1954, 211 pages, $2.75. The volume gives an nt of hundreds of customs, observances, and traditions iated with Christmas, such as the origin of Christmas , seals, the Christmas tree, candles, bells, stars, special , and carols.

Trees

n the United States, the first decorated Christmas trees aid to have been the ones set up during the American lution by the homesick Hessian soldiers. . . .

uthorities seem to differ as to who should have the r of having set up the first Christmas tree in our ry. Recent research has shown that Charles Follen, rman professor at Harvard (who began to teach there ly after his arrival in the United States in 1824), did a tree each year for his son, Charles, at their home in ridge, Massachusetts. This fact was stated by his in the biography she wrote about her husband. . . . ccording to Hertha Pauli, Pastor Henry Schwan in had the first Christmas tree in a church, in Cleve- Ohio. . . .

n one year, recently, in this country, more than twenty- illion Christmas trees were sold for about $50,000,000.

Tapers

he great reformer, Martin Luther (1483—1546), even a boy, loved holiday celebrations. As a young man in ach, he went out with his friends to sing carols. The goes that, after he had married and had a family, one tmas Eve he was walking home through the forest. r was deeply impressed that night by the myriads of in the winter sky and by the beauty of the stately reens.

hen Luther reached home, he tried to explain the of the scene to his wife and children; but words failed So he went out, cut down a small fir, and placed lighted es on it, to represent the starry sky above the stable ight that Christ was born. . . .

Cards

he question as to who actually created and sent out rst Christmas greetings, and when this happened, is nsettled at this date, even among the best authorities gland. For there are at least four claimants to the . . . . It was during the decade of the 1840's that the st cards were produced.

vicar of Newcastle, the Reverend Edward Bradley a novelist) is said to have sent, in 1844, to his friends, y greetings that he had had lithographed. Some es assert that an artist of the Royal Academy in Lon- W. A. Dobson, while head of an art school in Birming- sent out hand-colored cards in 1844; also, that next year, this same artist created a second card and had copies lithographed for his relatives and friends.

Another claimant is William Egley (1826—1910), son of a miniature painter. . . .

His first Christmas card (given to the British Museum in 1931) was produced in 1842 or 1849 — according to the way one reads the last figure in the date on the greeting, as Michael Harrison states in *The Story of Christmas*. . . .

The *London Times* in 1884 tried to settle the dispute, and after investigation stated that credit for the first Christmas card belongs rightly to John Calcott Horsley, R. A. Sir Henry Cole, a close friend of Prince Albert (who set up a Christmas tree for the royal children), asked Horsley to design a Yule greeting to send his friends, instead of writing letters. . . .

Even though authorities do not yet agree as to who designed Christmas cards (and the matter may never be definitely settled), we do know that, by the end of the fifties, such greetings were on sale.

Seals

The idea of Christmas seals originated with a postal clerk, Einar Holboell, born in Denmark in 1865. While stamping letters and Christmas cards, in 1903, in the post office at Copenhagen, he remembered many needy children in his country were suffering from tuberculosis. . . .

Suddenly, a wonderful plan occurred to Einar Holboell. Why not have a special Christmas stamp printed to sell for just one penny? It could be placed on mail, in addition to the regular postage, and the funds from the sale used to build a hospital for the children of Copenhagen. . . .

In 1904, the first Christmas seals were printed and sold at the regular post offices in Denmark. . . . That season more than four million stamps were sold, bringing in about $18,000 in American money. . . .

Jacob Riis, the noted Danish immigrant to the United States . . . received a letter from his mother in Denmark, bearing several Christmas seals; he inquired about them. . . .

At once he resolved to get the movement started here, in his adopted country. Riis wrote an article, "The Christmas Stamp," which was published in the *Outlook*, July 6, 1907. . . .

Among those inspired to work for the cause, through Jacob Riis' article, was Miss Emily Bissell, of Wilmington, Delaware, State Secretary of the Red Cross. . . . She holds the honor of introducing the use of Christmas seals in the United States.

The first stamps were put on sale December 7, 1907, at the Wilmington, Delaware, post office. The first customer — so a story goes — was a ragged newsboy, who put down a penny, and said, "Gimme one, my sister's got it." . . .

Leigh Mitchell Hodges (the newspaperman who aided Emily Bissell in her campaign) is the last survivor of the four founders of the Christmas seal sales.

Little Bethlehem

ome of you live in a little Bethlehem. The holy family thlehem is the prototype of the Christian family. Its ers knew the things that are humanity's lot, trouble, ness, privation, and even poverty. They were mis- stood and subjected to unfriendliness and disdain. utual love and affection ruled supreme in that home, and there was obedience to the heavenly Father's will and hearkening unto His Word. So that family was in God's hands and enfolded in His care and under His protection, even in the temporary borrowed quarters in Bethlehem. — P. O. Bersell in *Christmas Voices*, Augustana Book Concern, Rock Island.

DISTRICT CONVENTIONS

BRIEF REPORTS

Colorado

St. John's Church at Denver was host to more than 160 delegates from Utah, New Mexico, and Colorado for the 23d convention of the Colorado District, August 23 to 27. In the opening service the President of Synod reminded the delegates to remember these fundamental truths for church activity: God prepares and equips us for such activity. God expects activity to follow preparation. By forgiving our personal sin, God prepares us for work. Forgiveness is absolutely necessary if we are to be workers in the kingdom of Christ. Soul-winning is the chief objective of our life.

District President H. G. Hartner reported that at the end of 1953 membership in the District included 24,983 baptized souls and 15,904 communicants. Contributions last year totaled $1,186,628, an average of $74.61 per communicant.

New congregations which signed the constitution are Immanuel, Paonia, Colo; Bethlehem, Las Cruces, N. Mex.; Wheat Ridge, Wheat Ridge, Colo.; University Hills, Denver; Hope, Aurora, Colo.; and Emmanuel, Rifle, Colo.

Essay: The Rev. A. H. Schmid of Englewood, Colo., presented the convention essay, "The Doctrine of the Church, with Special Emphasis on the Rights and Privileges of Individual Congregations." Excerpts of the essay, based on the Epistle to the Ephesians, are: "Whoever does not have the church as his mother, does not have God as his Father. . . . The congregation has the right to order its own affairs. . . . Even as Synod is only an advisory body as far as a local Christian congregation is concerned. . . . In these rights and privileges also duties are involved. . . . The greatest treasure is the Word. . . . 'Search the Scriptures.' . . . There are no rights without corresponding duties."

Resolutions: The convention resolved to employ a full-time bookkeeper-secretary to work under the Executive Secretary; to establish a District office, preferably in connection with the Executive-Secretary's place of residence; and to print and distribute the convention proceedings for publication in church bulletins.

Missions: In the past two years 16 mission building projects were completed, and three are under way at Los Alamos, N. Mex.; Wheat Ridge, Colo.; and Layton, Utah. Two congregations have become self-supporting.

Parish Education: Enrollment in 24 parochial schools for 1953-1954 was 2,070. Among the 72 teachers in the District, 25 were regularly called; seven were contract men teachers; and 40 were contract women teachers.

Elections: President, the Rev. Herbert H. Hellbusch; First Vice-President, the Rev. W. Enge; and Second Vice-President, the Rev. A. H. Schmid.

The President: After President Hartner accepted a call to the California and Nevada District, the convention elected as his successor the Rev. Herbert H. Hellbusch, pastor since 1934 of Grace Church, Denver, and First Vice-President of the Colorado District, which he had also served as Circuit Visitor, and as chairman of the Public Relations Department and of the Mission Board.

The Rev. Herbert H. Hellbusch
President Colorado District

In recent years he presented two District convention essays: "The Joys of Church Membership," and "The Priesthood of Believers."

His former charges were at Mount Olive Church, San Antonio, Tex., 1928 to 1929; St. John's Church, Lawton, Okla., 1929 to 1930; and St. John's Church, Cheyenne Wells and Kit Carson, Colo., 1930 to 1934.

He was born March 17, 1903, at Columbus, Nebr., the son of Carl and Elizabeth Neemeyer Hellbusch. In 1923 he was graduated from St. Paul's College, Concordia, Mo., and in 1927 from Concordia Seminary, St. Louis, where he also spent the following year in graduate work and received his Bachelor of Divinity and Master of Sacred Theology degrees.

Central Illinois

The 31st convention of the Central Illinois District was held at Concordia Seminary, Springfield, August 29 to September 2. "Build the Kingdom" was the convention motto.

Essayists: A new departure in convention planning was the assigning of the essay on "The Christian Church" to four essayists, each speaking on a particular phase of the subject. Dr. Richard R. Caemmerer presented a study on the use of the terms "Visible and Invisible Church." The Rev. H. F. C. Wetzel spoke on "The Christian Congregation." Prof. H. J. Eggold, Jr., read his paper on "The Office of the Holy Ministry." John Jass, a layman, spoke on "The Duties of the Individual Member." This fourfold presentation was well received by the conven
the Rev. K. F. Frankenstein repo

Business: The District adopted a
budget of $420,000: $262,000 for S
and $158,000 for work in the Dis
In 1953 the District supplied $5
in subsidies to mission stations w
the District and expended $73,00
opening new fields in the District.
District Church Extension Fund, w
has a net worth of about $20
needs to be increased to provide
ital for opening new fields.

Reports: Reports on the Syno
Conference were given by Dr. W
Baepler, President of the Syno
Conference, and by M. E. Stri
delegate from Central Illinois.

Honors: A memorial service hon
the memory of four pastors: Dr.
Tonn, former President of the Dis
and Pastors Chas. Rehahn, Ric
Brenner, and Walter Hohenstein.

Elections: The following were ele
as officers of the District: Presi
the Rev. Alvin W. Mueller; First V
President, the Rev. G. A. Lueck;
ond Vice-President, Pastor We
Secretary, the Rev. H. E. Zimmerm
and Treasurer, Andrew C. Schnac

The President: President Mueller,
served the District as First V
President from 1948 until the d
of Doctor Tonn, was elected to a three-year term. He was Visitor of the Decatur Circuit, 1945 to 1948; member of the Mission Board of the Southern Illinois District, 1942 to 1944; and a member of the Young People's Board of the Oklahoma District, 1936 to 1938.

The Rev.
Alvin W. Mu
Presiden
Central Illi

He has been the pastor of St. Paul's Church, Decatur, Ill., since 1944 and previously served T
ity Church, Nokomis, Ill., 1938 to
and Immanuel, Kingfisher, Okla.,
to 1938. His father was the first P
dent of the Oklahoma District
office he held for 15 years) whe
ordained his son at Immanuel Ch

Pastor Alvin W. Mueller is a g
uate of St. John's College, Win
Kans., 1925, and Concordia Semi
St. Louis, 1930. He vicared for
years at Pratt, Kans.

Born September 26, 1905, at Br
ton, Kans., he is the son of the
Henry and Lena Scholle Mueller.
parents are dead.

In 1930 the new President o

al Illinois District married Elea-
. Meyer of Enid, Okla., where
ather was pastor of St. Paul's
h. They have three daughters:
Janet Pogue, a graduate of Milli-
Jniversity; Roberta, who is in
s' training at Lutheran Hospital,
ouis; and Alice, a freshman at
in.

Southern Illinois

e 30th convention of the Southern
s District, which met October 18
opened with a service at Holy
Church, Collinsville, the Rev.
r Raedeke, pastor. The sermon
delivered by Dr. Frederick A.
ig, Fourth Vice-President of
, on the text "Lord, it is good
to be here."
e theme of the convention, at
there were approximately 250
s, teachers, and lay delegates
100 congregations, was presented
message from the President, the
H. C. Welp, "We are laborers to-
with God," 1 Cor. 3:9.
ay: Dr. Alfred von Rohr Sauer
red the convention essay "The
ge of the Word of God and Its
sive Claim upon All Men." The
ete paper will be printed.
sions: The missions of the Dis-
nclude 23 congregations served
pastors; two schools, and the
of chaplains at three state insti-
s. In the past two years Mount
y Church at Cahokia and Trin-
urch at Anna have become self-
rting, and two new missions were
d, at Jerseyville and O'Fallon.
new chapels are being built at
ville, Fairfield, and North Alton.
new parsonages were acquired
irview, Jerseyville, and East

sident's Report: President Welp re-
the "terrific turnover" in the
t during the past two years:
tors and four teachers transferred
er Districts; 24 pastors and three
rs were received into the Dis-
and one candidate and seven
r candidates installed in the past
ears; transfers within the Dis-
four pastors and one teacher.
ish Education: Since the last con-
n seven congregations have con-
ed new parish education build-
t a cost of more than a million
s. In the past 15 years the num-
congregations had grown from
100 but schools had decreased
0 to 32. The possibility of central
solidated schools was stressed.
lege Work: At Southern Illinois
rsity, the Rev. Ray Rist is
t pastor and pastor of the local
gation, which serves 100 Lu-
students and 13 members of the
who are Lutheran.
Members: The following were
ed into Synod: Pastors: Alvin Kollmann and A. F. Beck; Teachers: Roger Fischer; Wyman Fischer; James Moll; Carl Carstens; Duane Meyer; Donald Staffeld; L. Hafner; and A. Boeshans.

Anniversaries: In a service of praise the following anniversaries were observed: the Revs. W. G. Bruegmann for 51 years in the Lord's service; J. Mueller, 50 years; J. C. Lohrmann, 50 years; Otto Hussmann, 25 years; O. Friedrichsmeyer, 25 years; and H. F. Peckmann, 25 years; Teachers D. C. Harnagel, 52 years; and H. J. Speckhard, 25 years.

Social Welfare: In co-operation with Synod's Social Welfare Office, a committee from the District will survey the District needs for an old folks' home, care for invalids, and child welfare work, and report to the 1955 convention.

Stewardship: Resolutions adopted were (1) to urge the 14 congregations which do not have a local stewardship committee to co-operate; (2) to study and apply the recommendations on how to help the District reach its 1954 budget; (3) to strive for a minimum of one dollar for District and Synod for every two dollars spent for home purposes; (4) to make a remittance for Synod monthly.

Business: The District budget adopted was $300,181, of which $113,005 is for the District needs (37%), and $187,176 is for Synod (63%). The Board of Directors was authorized to establish a central District office if, after studying the problem, the Board felt it best for the work of the boards and committees of the District. Aid will be given from District funds to women teachers training at synodical schools.

Elections: Officers elected were: the Rev. H. C. Welp, President; the Rev. O. Hussmann, First Vice-President; the Rev. P. Harre, Second Vice-President; the Rev. Elmer Feddersen, Secretary; and Clarence Nordmeyer, Treasurer.

Southern

The 47th convention of the Southern District, including Louisiana, Alabama, Mississippi, and parts of Georgia and Florida, met Oct. 18—22 at First Lutheran Church, Baton Rouge, La., the Rev. G. A. Gatzke, pastor. The sessions were under the direction of Dr. Martin W. H. Holls, who completed 27 years in the presidency of the Southern District and was the senior president in the College of Presidents.

Dr. John W. Behnken, President of Synod, enriched each session with his clear presentations of the program and the problems of our church.

Essay: Dr. Ottomar Krueger of Akron, Ohio, President of the Central District, read the convention essay on "The Doctrine of the Lord's Supper."

President's Report: President Holls reported that 24 pastors and teachers were ordained or installed; seven pastors and one teacher were received from other Districts; six ministerial candidates were installed; six pastors accepted calls within the District; six pastors were released to other Districts. Six congregations applied for membership in Synod, two each from Mississippi, Florida, and Louisiana.

Missions: The Mission Board reported that of the 72 congregations and preaching stations 23 were granted a subsidy for the new year, amounting to $50,600. More than half the communicant membership of the District is concentrated in seven congregations. Ten years ago the Church Extension Fund had a net worth of $13,000. Today the Chapels for Missions Fund has a net worth of $152,000, with outstanding loans of $315,000, of which $213,000 is borrowed. A strenuous effort is being made to increase the capital in this fund by $50,000 through the "Forward for Christ" Offering which the District congregations will take before the close of the year.

Parish Education: The Board reported that three years ago the District had three schools, with four congregations participating. Today there are 10 schools, with 11 congregations participating. Four of these schools were organized recently and have only a kindergarten.

Business: The District Budget for 1955 will be $92,000, of which $21,160 will go to the work of Synod.

New President: President Holls' successor is the Rev. Paul W. Streufert, who moved into the Southern District in 1952 when he became pastor of Our Savior Church in New Orleans. He had previously served Saint Matthew's, St. Louis, Mo., from 1937 to 1952; parishes at Rolla, Elk's Prairie, and Lane's Prairie, Mo., 1929 to 1937; and Meta, Mo., 1927 to 1929.

The Rev. Paul W. Streufert
President
Southern District

While he was affiliated with the Western District he was a Visitor; member of Synod's Board of Education; District Board of Education; and District Mission Board.

In 1927 he married Pauline Lydia Kretzschmar, whose father, the late Dr. Richard Kretzschmar, was President of the Western District. Pastor and Mrs. Paul W. Streufert have one daughter, Verna Ruth, Mrs. Alfred E. Rathert of St. Louis.

He was born at Chicago, April 14, 1903, the son of Paul C. (who recently celebrated his 50th anniversary as a teacher in Lutheran parochial schools) and Emma Wolkenhauer Streufert. Pastor Streufert graduated from Concordia Seminary, St. Louis, in 1927.

A special around-the-world Christmas broadcast of the Lutheran Hour will again be presented this year, largely through the efforts of Eugene Bernald, president of Pan American Broadcasting Company, the Lutheran Hour's agency for foreign broadcasts. The theme of the Christmas broadcast will be "The Lonely Christmas."

The Voice of America will carry the program in Norwegian, Swedish, Danish, Dutch, Flemish, and Greek. The British Broadcasting Corporation and the Canadian Broadcasting Corporation have also consented to broadcast the special Christmas program of the Lutheran Hour. For details of its release over U. S. networks consult your local papers and radio station.

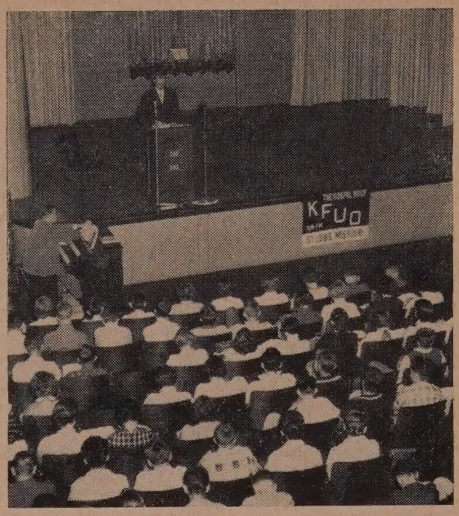
A protest against the "ever-earlier secular, commercial emphasis" which makes people "get tired of Christmas before the spiritual celebration takes place," was registered by the Newark (N. J.) Church Fellowship, composed of local clergy and lay representatives of Protestant churches.

The Midwest Conference for the Deaf and Hard of Hearing was held at Omaha, Nebr., October 16 and 17, at Bethlehem Lutheran Church for the Deaf. Women and laymen did most of the speaking and participated in the discussions. The motto for the conference was "God First — Others Second — Self Last."

Officers of Deaf Lay People's Conference, Omaha: Chairman Nick Petersen, center; George Dietz, right, of Denver, Colo., Vice-President; Marvin Neuschwanger, left, Des Moines, Iowa, Secretary.

Mrs. C. Wear of Kansas City, Mo., presented the main essay on "Stewardship." The Rev. R. F. Cordes, Sioux Falls, S. Dak., delivered the conference sermon; the Rev. Ernest Mappes, Omaha, officiated. George Dietz of Denver served as summarizer at the close of the convention.

Lay representatives and pastors who constituted the Midwest Conference came from the Omaha, Sioux Falls, and Des Moines fields, as well as from Colorado, where the Rev. Clark Bailey is pastor to the Deaf, and from Kansas City, Mo., where the Rev. A. E. Ferber is pastor of Pilgrim Lutheran Church for the Deaf.



Synod's Radio Station KFUO commemorated its 30th anniversary with a service conducted in the chapel of Concordia Seminary, St. Louis, December 5. Dr. John W. Behnken, Synod's President, preached. Founded in 1924, KFUO has broadcast the Gospel for a generation. Weekday chapel devotions at Lutheran High School, St. Louis, shown in the picture, are broadcast by KFUO.

The American Lutheran Conference passed out of existence, November 10, 1954, at Minneapolis, 24 years and 12 days after its organization in the same city. The more than 150 delegates gave unanimous assent to the motion of dissolution, as already voted by the conventions of their church bodies: the Evangelical, American, Augustana, United Evangelical, and Lutheran Free Churches.

The conference had brought the five participating bodies into altar and pulpit fellowship with one another on the basis of the Minneapolis Theses, the doctrinal statement originally adopted by the old Ohio, Iowa, and Buffalo Synods in 1925 and the basis five years later for their merger as the American Lutheran Church, which was organized ten weeks earlier than the American Lutheran Conference.

BOOK REVIEWS

The Lutheran Annual 1955. A catalog of pastors, teachers, and preaching stations of the Synodical Conference. Editor: O. A. Dorn. Statistical Editor: Armin Schroeder. Concordia Publishing House. 352 pages. 50 cents.

A "must" for every family in the Missouri Synod. Get your copy before the supply is exhausted. The five-column directory of church locations, time of services, and listing of telephone numbers of pastors and teachers, in addition to other special features, make this annual superior to all of its predecessors. See last page of this issue for complete information.

Gospel Prayers. By Paul C. Neipp. Private printing. 72 pages. $1.00.

In both content and external format this volume of prayers is unique. The prayers, developed from the S Gospel Lessons for the Sundays church year, are the product o twenty years of parish work. The can be used effectively in both the service and in the pastor's and rishioner's private devotional prep

The book is a significant cont to the worship of the church. I thusiastically recommended to lay pastors. MARTIN H. SCHARLE

If I Marry Outside My Religi Algernon D. Black. Public Pamphlet Number 204. Publi Pamphlets, 22 E. 38th St., N 16, N. Y. 28 pages. 25 cents.

An excellent analysis of the is volved in mixed marriages, but tural in that it counsels comprom solution of such conflicts and thu compatibility with one's spouse loyalty to God.

ANNOUNCEMEN

Ordinations and Installatio

CANDIDATES

Ordained and Installed:

Hoffmaster, Paul D., St. Matthew, Loc Pa., by W. A. Drews, Nov. 14.
Sommerfeld, Richard E., Trinity, Che Mo., by Martin C. Olsen, Nov. 21.

PASTORS

Commissioned:

Borchelt, Otto A., institutional missio the Central Illinois District, Zion, Ill., by Pres. Alvin W. Mueller, Nov.
Littmann, Paul, Redeemer, Chappaqu by L. Henze, Nov. 7.
Mahnke, Edward J., chaplain of Luthe pital, St. Louis, Mount Olive, St. Lo by Dr. W. Arndt, Oct. 13.

Installed:

Beck, Martin, Immanuel, near Fergu St. Paul, near Fergus Falls, Minn., by barkewitz, Nov. 7.
Busse, W. A., St. John, Perham, Minn., Steinhorst, Nov. 21.
Elze, Fred A., Bethel, Sutherland, I A. O. Bleeke, Nov. 21.
Frese, John D., Zion, Grand Coulee; Hartline; Bethel, Coulee City, Wash., Grabow, Nov. 14.
Heidorn, Norman W., Trinity, Monterey by R. Martin, Nov. 21.
Jacobsen, Julius G., St. John, Topeka, K H. W. Lieske, Nov. 14.
Kluck, Herbert, Grace, Del Rio, Tex., b O. Rast, Nov. 14.
Koenig, Walter H., St. Matthew, Pittsbu by H. Poellot, Nov. 21.
Kruse, Edgar F., Trinity, Sterling, C R. P. Schulz, Nov. 14.
Kuhlberg, Werner P. von, St. John, Nebr., by R. Hildebrandt; Trinity, Nebr., by Marcus Gerike, Nov. 14.
Lehmann, Richard P., Epiphany, Tall Fla., by Frederick W. Lorberg, Nov. 1
Matthias, C. H., Emmanuel, Van Wert, A. Gerken, Nov. 21.
Pankow, Bernard J., St. Paul, Northvill by H. F. Hensick, Nov. 14.
Schack, E. A., Redeemer, Fairhope, C. E. Soderstrom, Nov. 14.
Schmidt, Robert A., Good Shepherd, Ev Ind.; Zion, Elberfeld, Ind., by W Brauer, Nov. 7.
Vetter, Donald, Trinity, Houston, Tex., ver R. Harms, Nov. 14.
Wilkening, Arnold W., St. Andrew, Va Iowa, by W. H. Niermann, Nov. 14.
Winter, Louis A., St. Mark, near Manav by Alvin T. Klug, Nov. 14.

TEACHERS

Installed:

Finster, Henry, St. John and Immanu school), R. 1, Roselle, Ill., by A. Oct. 24.
Lindemann, Emil R., Trinity, near Buh by Carl V. Losser, Nov. 14.
Walther, Cand. Richard, St. John, Sa cisco, Calif., by Dr. A. Brohm, Sept. 1

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Official Notice

Rev. Duane Ludwig of Shell Lake, Wis., esigned from his parish and is ineligible call. — LLOYD H. GOETZ, *President*, North nsin District.

Result of Election

Rev. *Kurt W. Biel*, St. Louis, has been to a professorship in the Department of cal Theology, Concordia Seminary, Saint Mo. — FREDERIC NIEDNER, D. D., *Secretary*, of Control.

Acceptance of Call

Carl S. Meyer, Chicago, Ill., has accepted ll to the Department of Historical Theol- t Concordia Seminary, St. Louis. — FRED- IEDNER, D. D., *Secretary*, Board of Control.

Notice

vices of worship at the Chapel, U. S. Naval tation, Lambert Field, St. Louis, Mo., each y, 12:45 to 1:15 P. M., and consultations hursday, 12:30 to 1 P. M. Anyone having es at station requiring or desiring pas- care and services, write: REV. HENRY H. LMS, R. 1, Box 836, Dorsett Rd., Maryland ts, Mo.

Wanted

s for mission congregation. Write: R A. FASSE, *President*, Our Savior Lu- Church, Crestview, Fla.

of seven-light floor *candelabra* in brass, ht iron, bronze, or stainless steel. One three-foot brass *candle-lighter and extinguisher*. Please give condition and prices. — REV. HENRY H. WILHELMS, R. 1, Box 836, Dorsett Rd., Maryland Heights, Mo.

Available

One altar and *pulpit*, with 30-inch *crucifix* and two 22-inch electric *candlesticks*. Write: REV. F. J. ZIRBEL, Leslie, Mo.

Pulpit, altar, and *baptismal font*, in good condition, available to any mission congregation which will pay transportation. — BETHLEHEM LUTHERAN CHURCH, Ravenna, Nebr.

Changes of Address

Pastors:

Barth, Paul C., *em.*, 606 N. Main, Salem, Mo.
Behnken, Kenneth W., 4644 Clark Ave., Long Beach 8, Calif.
Bek, Edwin C., 501 W. Water, Wellsville, Mo.
Breehne, Karl F., 830 E. Vine, Greenville, Ill.
Brick, Frederic E., 590 Second St., Encinitas, Calif.
Buss, Walter E., 700 Green St., Yankton, S. Dak.
Cizek, Clarence J., R. 4, Chippewa Falls, Wis.
Elze, Fred A., Sutherland, Iowa
Goepfert, George, Our Savior Lutheran Church, Troy, N. Y.
Grimm, Chaplain Herman J. C., 16833 99th Ave., S. W., Vason, Wash.
Hargens, Moritz K., Box 365, Sykeston, N. Dak.
Hoffmann, Chaplain Ben G., 6171st Air Base Wing, APO 970, San Francisco, Calif.
Huebner, Martin, Hanover, Wis.
Karner, Roy, Flat A 35—37 MacDonnell Rd., Hong Kong
Klingebiel, Robert W., 324 N. Washington, Grand Forks, N. Dak.
Klinkermann, O. J., 1014 West Main, Watertown, Wis.
Kluck, Herbert, 1300 Avenue B, Del Rio, Tex.
Nauss, Milton J., 125 Spruce St., Princeton, N. J.
Riedel, Erhardt, *c. r. m.*, Summerfield, Kans.
Sangers, Carl J., 4254 Byron, Chicago 41, Ill.
Schedler, Walter, Bear Creek, Wis.
Schuett, Howard G., Wecota, S. Dak.
Schulz, Helmuth F. C., *em.*, R. 1, Box 2, Alpena, Mich.
Stade, Robert C., 1635 Makefield Rd., Makefield Manor, Yardley, Pa.
Strackbein, Lee, Wabag, Western Highlands, via Lae, New Guinea
Taylor, Chaplain George O., 503d Airborne Infantry Regt., Fort Campbell, Ky.
Wedel, Alton F., 8343 Gravois, Affton 23, Mo.
Welch, Howard G., 1913 Wildwood Ave., Columbus, Ga.
Westendorf, John C., General Delivery, Juneau, Alaska

Teachers:

Bruenger, A. Kenneth, 727 East 72d Terrace, Kansas City 10, Mo.
Hartmann, Theodore, 123 S. Sixth St., St. Charles, Mo.
Hufnagel, Kenneth A., 2963 Irving, Denver 11, Colo.
Kirstein, Arthur F., 2805 Dover Ave., Cleveland 9, Ohio
Stohs, Reuben B., 536 N. Taylor, Oak Park, Ill.
Timm, Walter F., R. 1, Auburn, Mich.
Werner, Edward, R. 11, David's Lane, Fort Wayne 8, Ind.

What are we doing for Missions?

SYNOD

BUDGET		RECEIVED
$8,100,000	JAN.	$ ——
7,425,000	DEC.	——
6,750,000	NOV.	4,836,081.41
6,075,000	OCT.	4,099,832.74
5,400,000	SEPT.	3,351,661.46
4,725,000	AUG.	2,917,556.20
4,050,000	JULY	2,528,478.56
3,375,000	JUNE	2,023,455.59
2,700,000	MAY	1,660,097.67
2,025,000	APRIL	1,119,105.26
1,350,000	MARCH	628,887.17
675,000	FEB.	299,975.12

DISTRICT

Alberta and British Columbia	$ 12,545.19
Atlantic	128,258.35
California and Nevada	54,000.08
Central	478,809.82
Central Illinois	182,347.65
Colorado	33,403.05
Eastern	114,796
English	269,038
Florida-Georgia	13,04
Iowa East	120,13
Iowa West	211,39
Kansas	129,92
Manitoba and Saskatchewan	7,2
Michigan	48
Minnesota	3
Montana	
North Dakota	
North Wisconsin	
Northern Illinois	
Northern Nebraska	
Northwest	
Oklahoma	
Ontario	
South Dakota	
South Wisconsin	
Southeastern	
Southern	
Southern California	
Southern Illinois	
Southern Nebraska	
Texas	
Western	
TOTAL FROM DISTRICTS, Feb. 1 to Nov. 30,	

OPERATING STATEMENT

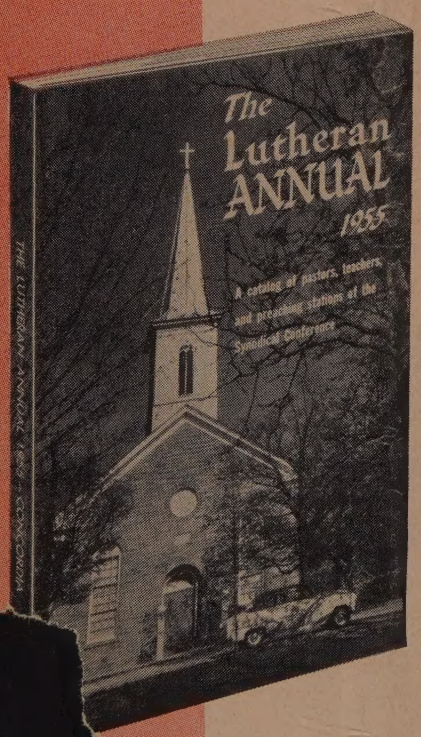
	1953	1954
Requirements, Feb. 1 to Nov. 30	$5,416,666.67	$6,7
Receipts, Feb. 1 to Nov. 30	3,981,130.39	
DEFICIT	$1,435,536.2	

Chas. E. Groerich, Assis

Contribute for Mission

6 NEW FEATURES HAVE BEEN ADDED

1955 LUTHERAN ANNUA



Editor—O. A. DORN
Statistical Editor—ARMIN SCHROEDER

The Calendarium and Postal Information—two favorite featu of former years—are back again in the pages of the '55 *Ann*

These new features added

New style of presenting the location of churches and prea ing stations for easy reference.

The noting of the time of Sunday services to aid you w visiting sister congregations in other cities.

Addition of telephone numbers to the alphabetical listin pastors.

Over 40 Short Stories

'55 *Annual* also features over forty short, stimulating arti by the Rev. Max Studtmann. You'll be especially edified strengthened as you read —

What Is a Friend?
The Two Doctors
Say It with Smiles
Judging by Appearance
God and the Bees
Ask Not Why
Being Comfortable
Mother Love
The Tramp

Valuable Reference Features Retained!

Of course, these valuable reference features have all been retained and brou up to date: list of daily Bible readings; location and staffs of charitable inst tions, hospice homes, hospitals, and many similar agencies; statistics of Synodical Conference and other Lutheran church bodies; pages advertising qua church equipment and supplies; astronomical information.

Order your "home" copy of this all-Lutheran service directory. It will pr its worth many times over for the convenience and abundance of the fact information it contains.

SHING HOUSE • St. Louis 18, Missouri

___ The 1955 Lutheran Annual, No. 51-1014, @ 50 cents

I enclose $_____

_____

_____

_____ ZONE_____ STATE_____

BERKELEY CALIF. OCT 57